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long tongue-like leaf furnishes a silk or band of strands called bokigo, which he rolls into a single strand as he sits cross-legged on the ground, and by twisting this strand with others he obtains cording with which to make his fishing nets, harpoon lines, etc. From the ground he digs two or three varieties of the potato family, which he boils. Corn is eaten as roasting ears or cut from the ears and boiled. They use no salt. The large ant bear is considered the most valuable of all creatures. Nearly every part of its body is utilized. When discovered it is driven to the village for slaughter in order to secure its blood. After this comes the tapir, which is also greatly esteemed. When food is plenty they eat nearly all the time when awake, and even rise several times in the night to take a little food. While we were in the baehytu at the Kogy ao Paro village we saw 33 men devour upwards of 25 gallons of boiled shelled corn within an hour and a half, and they had been nibbling roast ears all the morning. The two men who had accompanied us from the Ja-Dare-Mano Paro were induced to eat from every pot as they were brought in one at a time. They seem never to get full, and will eat as long as there is anything to be had. While at work making bows and arrows and ornaments, they are nibbling food, if they can obtain it. They eat the corn mush squatting and standing around the pot, using large oyster-like shells or broad leaves as spoons.

Their language seems quite free from clicks and from deep gutturals. The names given to animals are often in imitation of the sound produced by the animal. Ki, for instance, means tapir, and is a close imitation of the note of this animal; pobu means river or water; pobu camahina is great river; meri rutu, sunset; adugo, spotted tiger or ounce; and aigo, brown ounce. Báekimo is the negative; Boe by báekimo means "Indian die not"—"I will not die."

They are wonderful whistlers and seem able thus to communicate whatever they otherwise would by speech.

All the fine and ornamental work is done by the men. A great deal of time and labor is spent in making seemingly unimportant articles, and the time consumed in shaping and burnishing an arrow is astonishing, generally the larger part of two days. The shell ornament worn around the neck is made by the reciprocating motion of the point of a sharp instrument of flint or of iron or steel, if they can obtain it, fastened near the center of a roughly shaped shell. A fire is kindled in the same way by boring a wooden rod into another bit of wood. When holes have been made in bits of roughly

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When holes have been made in bits of roughly
321 shaped shells they are strung tightly together on a cord or rod, and
322a bit of grinding stone is rubbed up and down their edges till they are of equal size. A wide belt is made by placing two bamboo rods in the ground two feet or more apart and winding around them the thread that is to serve as warp, placing each thread close beside the preceding one. The woof is then worked with the fingers and a wooden blade.

222 Wild cotton is pulled out and rolled into thread by hand just as the
223 fiber of the palm is made into cord.

411 Bows and arrows are used in war, but they prefer to fight at close quarters with a club of heavy wood, shaped nearly like a baseball bat, about 3½ feet long. A smaller club is also used as club or sword.

852 The ceremony of naming baby boys is very interesting. Early in the morning the family and friends, with the little one coated and ornamented with feathers of crimson and white, accompanied by a priest, take up a position on the highest ground near the village. At
[304] sunrise, the priest pierces the lower lip of the embryo warrior with a long, sharp, bone-pointed instrument made for the occasion and decorated with many-colored feathers. At the same time he pronounces "Piadudu" or the name of some bird, animal, or object whose name the child is to bear. "Piadudu," softly repeat the family and friends, and thus "Piadudu," humming-bird, a favorite name, be-
551 comes the name of the child. They are very jealous of their names and will not make them known to any one not belonging to their tribe, always when asked responding "parduko"—I do not know.

562 A woman is totally disfranchised and can scarcely consider herself a citizen. She is merely an adjunct to the man.

515 These savages, although so filthy in their habits, are sometimes quite sensitive to noxious odors, and we were sometimes much amused to see them rush about in disgust to escape some disagreeable odor.

501 They make no canoes, but are satisfied with small rafts sufficient to float their cocoanuts or mano down the river.

142 The Bororó are the tallest of any South American Indians I have seen. I do not remember one man under five feet seven inches, and they are sometimes six feet three or four inches tall. They are full faced, the nose well shaped and not large nor particularly flat, nor are the cheek bones especially prominent. Many of the children and some of the young men are quite handsome.

161 The tribe is supposed to number between five and ten thousand
1114 souls. We visited eight villages and settlements.

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to war, they must choose one as their leader; or one becomes such by mutual consent. We gave the Kogi au Paro chief some presents, which seemed to please him much, and he returned the favor, bringing us some vegetables.

Next morning, soon after daybreak, and after the singing of the *bakororó*, which is sung at dawn in this village as well as at dusk, the men of the village gradually assembled in the great hut, and sitting cross-legged on their mats, occupied themselves in various ways. Several worked at making bows and arrows, cordage and nets; a few shook out raw fibre preparatory to rolling it on their knees into threads; one or two spun cotton, rolling it between the palms of the hands, then winding it on a rude, wooden spindle; one man wove, or crochetted, a narrow cotton belt by means of a peculiar little contrivance made by binding together two small reeds; another made a kind of bead by boring holes through shell or stone discs and making them uniform in diameter by stringing them tightly together and passing a sort of whet-stone over them as they were held firmly upon a block. The holes were bored through the discs by revolving rapidly between the palms of the hands, a stone-pointed instrument, like a large lead-pencil. The Bororó kindle a fire in much the same manner, revolving a pointed wooden rod as it rests upon a certain kind of wood. Various other articles were in process of manufacture in this primitive workshop. A few men who were not occupied, lay stretched full length on their palm-leaf mats, dozing, or occasionally exchanging a few words with one another in voices that were partly mumbling speech, and partly like the purring of a cat. The Bororó artificer works very slowly, for nearly two entire days are consumed in the making of a single arrow, which, however, is made with almost infinite care. But time is of no value to these people.

The Sheraidi and the Ta Nagareda divisions, into which the Kogi au Paro village, in common with all other Bororó encampments is divided, sat in separate groups, each occupying one-half the great hut. These two divisions hunt, fish, play

/487 cont./

412 (Coelogenys paca), a small rodent; they still planed,
237 polished, and bored in good Indian fashion.

Their plane was a Bulimus shell, ruo, ten centimeters long, cf. Fig. 140 (and Fig. 27 /see p. 206/ from the Schingú), into which sharp-edged holes
322 were struck with an oaussú nut. Moreover, they polished wood, for example the whizzer sticks which were made for the burial ceremony, by rubbing it for a quarter of an hour with a wet, smooth stone. Or they took the rough leaves of the lischa and the imbauba tree. They sat with

Fig. 139. Capybara chisel. Bororó. (1/2 nat. size /as shown in the original illustration/.)

412 237 284 →

legs folded and crossed and cut and planed the objects on their foot as a support. On the outer part of the ankle resting on the floor I often felt callous thickenings and even movable pieces as hard as cartilage.
• 321 Monkey bones for chain ornaments were cut up on their foot, and I constantly feared for their own bones.

Boring was always done with a twirling motion. A nail was fastened to a stick half a meter long and this was twirled between

Fig. 140. Plane-shell. Bororó. (2/5 nat. size /as shown in the original illustration/.)

412 237 →

the two hands sliding rapidly up and down. In this way they bored through the small shell plates for their lip chains, which they made

/487 cont./

●321 by breaking up a shell and /488/ polishing the edges of the pieces on stone. In this way they bored through teeth and squeezed those that were small in an oaussú nut, several beside one another, so that they would not slip. Also peculiar was their method of making beads out of the carapace of the armadillo. It represents an arched shield made up of numerous small polygons; on the inner side of each polygon there is a natural pin-point depression: the twirl-borer was placed in this, and only after the entire shield was thus evenly perforated like a sieve, was it broken up into the individual small plates, which were strung in a row and polished round.

285 [765] → [142] [301] [302] ←

Fig. 141. Bororó woman with breast strings and arm bands.

Basket-bags into which the bones were packed at the ceremony for the dead, square fire-fans which were also used as plates or were tied on a handle like small flags in order to be used to ward off mosquitoes, and the large sleeping mats made of the oaussú palm leaf (two meters long, 90 centimeters wide) were plaited. The pouch-shaped carrying baskets [462] apparently were plaited by the women.

283 [462] The men spun. The men's house a spinning room! I confess it gave me an adventurous feeling when I saw for the first time one of these hunters loosening flocks of cotton by jerking them on a bowstring. They spun cotton and the hair of their dead, but in a manner different from that of the women on the Kuliseh u. The spindle whorl, four to four and a half centimeters in diameter, was a disk of shell or clay and sat on the upper fourth of the little stick stuck through it. While the left hand held the drawn-out